

THE  
CHRISTIAN MESSENGER.

VOL. 1.] FOR NOV. 1815. [No. 1.

BEING A MISCELLANEOUS  
WORK;

DIRECTED

To the improvement of the human mind :

IN PROSE AND VERSE.

As various are the tastes of men,  
As natures Golden Stores:  
Let then each Philosophic pen,  
Extract from every Pore.

—\*—  
BY LUSCOMB KNAP.

Minister of the Gospel in Pittsford.

Let brotherly love continue.

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# THE CHRISTIAN MESSENGER.

## INTRODUCTION.

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To serve my brethren of the human family, and in that capacity in which I might render myself the most useful to them, has ever been the desire of my mind, since I came to years of understanding. And being called to enter upon the Ministry of Reconciliation, I deem it expedient to make use of every means possible, for the conveyance of information to the purchased possession of Christ. To this end I purpose to put in circulation, a series of pamphlets designed for the use and benefit of every candid enquirer after truth. And this, with a view, to promote religious piety, morality and happiness in the world. To the end, that the creature might receive, possess and enjoy the Christian religion, with all its benefits. And should they prove thus beneficial to man, I shall deem myself well rewarded, for all the pains which I have taken in so laborious a work.

The candid reader is desired to lay aside all prejudice, in the perusal of any piece that shall make its appearance in this work ; until he has fairly examined it ; and then,



to judge with impartiality, concerning the truth or falsity of the matter. I am sensible that in the minds of some, the very name of a different order from theirs ; is almost an insurmountable barrier, against their either reading, or hearing any thing that may be advanced beyond their common track of thinking, though ever so well founded on Scripture and reason. Behold, how destructive a thing, then is prejudice, to the improvement of the human mind. Let it then be forever expelled, and buried in the gulph of oblivion.

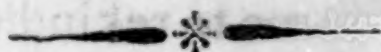
How much to be lamented a thing, it is, kind reader, that one boastingly says, I am of Paul, another of Apollos ; for while these things remain, there will be bitter envyings and strife among the professed followers of the Lamb ; which tends greatly to the dishonour of that cause, each one so zealously espouses. Let all party names than be forever done away, that the name Christian may alone remain, by which to distinguish the disciples of Christ, who first received this name at Antioch.

The Author of this work, will reserve to himself the privilege, of publishing from time to time, any such piece as shall be thought beneficial to his readers, in either prose or verse.

OF A

## RELIGIOUS TRACT,

AS IF RELATED BY ITSELF.



I BELONG to a numerous family, whose pedigree may be traced back for at least four or five centuries.

The primitive atoms of my frame were formed into letters by the skill of the Founder—these letters were combined into syllables by the ingenuity of the Compositor, and then, by the powerful arm of the Pressman, I received my present form, and was ushered into the world with the honorable title I now bear. As “Life contains a thousand springs, and dies if one be gone,” so the loss or misplacing of a word sadly disorders me, and the faction of a page is death.

Very soon after I had been examined and folded into the form of a book, I was exposed to sale with as little remorse as if an ox or a Negro. Here I was purchased, with about 50 of my brethren, by a young man, who immediately crammed us into his pocket till the next morning, when we were distributed amongst his neighbors. It was my

lot to fall into the hands of a lad who, being fond of reading, cheerfully carried me home to his parents. His father heard me read with great coolness, while he smoaked his pipe, and when he knocked the ashes out would have burnt me to rekindle a fresh pipe, had not the mother interfered, and rescued me. I now lay securely in her pocket till next morning, when she took an opportunity of fixing her spectacles on her nose, and very attentively perused me, and was much affected with some things that I related. Poor woman, she was in some domestic trouble, and she found her only consolation in religion; and as she could read, but was unprovided with books, a small tract, or the leaf of a Bible or Hymn-Book, was as valuable to her as a curious manuscript to an Antiquarian. While, however, I lay in her window, and some domestic duty called her to another part of the room, a sudden gust of wind carried me out of the window into the high road, where I was picked up by a traveller at the corner of a tavern, who was just setting out upon a journey.

I was now introduced into the company of his fellow travellers by my new master, and was favoured with the criticism of the several passengers. One called me a hypocrite, another laughed, but the young man who read me appeared seriously affected;



and an old Quaker gentleman, who was in the corner, said, "Friend, thy Tract contains very good advice." At night I was taken to the tavern, and after supper my new master gave me a second perusal, and fetched a heavy sigh. It seems he had been religiously educated, but having been led by his line of business into gay company, his religious habits were nearly worn off, for which his conscience now reproached him, and he was compelled to say his prayers with seeming earnestness before he went to sleep. In the morning, however, whether from neglect, or from the hope of my benefiting some other person, he left me on the table, where I was found by the young woman when she came to sweep the room. At first she thought she had found a prize, as she supposed I contained some diverting story. When she had read however, a page or two, she threw me down, and said to herself "This is just what my mother (poor soul) used to preach to me ! but if I read on I shall be melancholly ;"—and so saying she threw me down, and went singing to her work. I was therefore left upon the table.

The next night the same chamber was occupied by a Squire. "Ho !" said he "what have we got here ?" So he read a few lines, and then threw me contemptuously on the floor,—“Alas !” thought I,

“what a pity is it that men, who glory in being rational creatures, should be afraid to think ! Neither the servant maid in the morning, nor the Squire at night, dare venture to think lest they should be melancholy. Do not these persons know that they must die ? and would they wish to plunge into eternity without thought ?” It was this word *ETERNITY* that so frightened my last reader. The word, however, followed him, and he repeated it several times in his dreams. In the morning he picked me up again, and read till he came to the same word *Eternity*——he dared not proceed any further ; for pleasure-seekers are the most unhappy beings upon earth. I was left there till the Squire sent up the waiter for his great coat, when the latter picked me up and put me in his pocket.

I was now introduced among the servants, and handed from one to another as a sort of curiosity—for none of them had seen a Religious Tract before—till at length I came into the hands of a stage-driver, who was just setting off with passengers. While he stopt at the inn to change horses, he found an opportunity to glance at me. “O !” said he, “have I indeed got a soul that must be saved or lost ? Well, I remember hearing so from my mother when I was a child, but we have no time to think of it in our line,



—we must drive through thick and thin without inquiring whither we are going. We have no Sunday—no going to church—no time to read, or to pray, or to think—mercy on us !” So saying, he meant to thrust me again into his pocket till another opportunity, but by mistake he dropt me, ran to his stage, mounted his horse, smack’d his whip, and away he went.

I was picked up by a waiter, and being pretty well worn out, was taken for waste paper only, being intended to light a candle, or pipe, as occasion called.

Being now arrived at my last stage of being, it becomes me to ask, before my final dissolution, Whether I have answered the end of my existence, and it may not be amiss for my reader to do the same.

It is impossible for so short-sighted a creature as I am to say what good I may have occasioned, but I may judge of probabilities.

It is possible that even the Compositor who first framed me, and the Printer, or some of his workmen, may have yet some recollection of me—and when tempted to profaness, or intemperance, some word fastened on the memory, may check the career of their impiety. In the family among whom I first sojourned, it is well if any remember me, except the poor woman, who would regret my loss, and perhaps often,

when oppressed with family afflictions, or persecuted by her stoical husband, she will recollect with pleasure some consolations which I suggested.—The passenger who introduced me into the stage may find me a check upon his conduct, and a monitor to his conscience. Even the thoughtless young woman and the noisy 'Squire may not forget me so soon as they might wish. The Stage-man I am persuaded will think again on me, and perhaps my present possessor will yet derive some advantage from me

Gentle reader! say to thyself, What good have I received from this Narrative, and what useful hints shall I derive from it? I will go, and as my circumstances permit, be active in distributing Religious Tracts, and pray for a blessing to attend them.

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### *A DESCRIPTION OF BABYLON.*

BABYLON, the seat of the Assyrian monarch, had been founded by Semiramis, but Nebuchadnezzar had given it its principal beauties. This conqueror, after long and difficult wars, finding himself in perfect tranquility, applied his thoughts to make his Capital one of the wonders of the world. It was situated in a vast plain, watered by

the Euphrates ; the canals cut from this river made the fruitfulness of the soil so great, that it yielded the king as much as the half of his empire. The walls of the city were built of large brick, cemented together by bitumen, or a slime arising out of the earth, which in time became harder than marble ; they were fifty cubits thick, two hundred high, and formed a perfect square twenty leagues in compass ; an hundred and fifty towers, raised at certain distances upon these inaccessible walls, commanded all the country round about ; an hundred gates of brass, regularly disposed, opened to an innumerable multitude of people of all nations ; fifty great streets transversed the city from side to side, and by crossing each other formed above six hundred large divisions, in which were stately palaces, delightful gardens and magnificent squares. The Euphrates flowed through the middle of Babylon, and over that river was a bridge built with surprising art ; at its two extremities were two palaces. The old one to the east, the new one to the west ; near the old palace was the temple of Belus ; from the center of this building rose a pyramid six hundred feet high ; and was composed of eight towers one above another ; from the top of this pyramid the Babylonians observed the motions of the stars, which was their favourite study, and by which they became famous in other nations. At the oth-



er end of the bridge stood the new palace, which was eight miles in circuit ; its famous hanging gardens which were so many large terraces one above another, rose like an amphitheatre to the height of the city walls ; the whole was supported by divers arches built upon other arches, all covered with broad stones strongly cemented, and over them was, first a layer of reed mixed with bitumen, then two rows of bricks, and over these thick sheets of lead, which made the whole impenetrable to rain or any moisture : the mould which covered all was of that depth, as to have room enough for the greatest trees to take root in it. In these gardens were large walks, which ran as far as the eye could reach ; bowers, green plats and flowers of all kinds ; canals, basons and aqueducts to water and adorn this place of delights ; a most surprising collection of all the beauties of nature and art.

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### *MORAL REFLECTIONS.*

The height of all philosophy, both natural and moral, is to know thyself ; and the end of this knowledge is to know God.

That man enjoys a heaven upon earth, whose mind moves in charity, rests in prov-

idence, and turns upon the poles of truth and wisdom.

Of all felicities, how charming is that of a firm and gentle friendship. It sweetens our cares, softens our sorrows and assists us in extremities : It is a sovereign antidote against calamities.

The deepest waters are the most silent ; empty vessels make the greatest sound, and tinkling cymbals the worst music. They who think least commonly talk most.

He that talks all he knows, will talk more than he knows. Great talkers discharge too thick to take always true aim.

He who seeks for reputation, let him seek for that which merit bestows.

Pleasures, while they flatter a man, sting him to death.

It is better, said Antisthenes, to fall among crows, than flatterers ; for those only devour the dead these the living.

While the drunkard swallows wine, wine swallows him : wisdom forsakes him. virtue declines him, and folly eats him up.

A wise man will dispose of time past to observation and reflection ; time present to duty ; and time to come, to Providence.

No body giving attention to Diogeness, while he discoursed of virtue' he fell a singing ; and every one crowding to hear him, Great Gods ! said he, how much more is

folly admitted, than wisdom. A good conscience seats the mind on a rich throne of lasting quiet, but horror waits upon a guilty soul.

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### PROFESSION OF FAITH.

*I shall begin my description, of the various opinions in Christendom; by giving those of the general Convention of Universalists in New England:—The following is the sum.*

1. We believe' that the Holy Scriptures of the old and new Testaments, contain a revelation of the character of God; and of the duty, interest and final destination of mankind.

2. We believe, that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of GRACE; who will finally restore the whole family of mankind to holiness and happiness.

3. We believe, that holiness and true happiness, are inseparably connected; and that believers ought to be careful to maintain order, and practice good works; for these things are good, and profitable unto men.



## NOTES ON THE PARABLES OF THE NEW TESTAMENT.

ST. MATT. 3. 10. *And now also the axe is laid unto the root of the trees ; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*

**T**HE forerunner of Jesus was here giving that instruction to the people which was necessary for them to receive, in order that they might be prepared to receive the more mighty than himself. He shewed them the futility of depending on their being descendants from Abraham as to their being accepted in that dispensation which was immediately to be introduced.

Although that circumstance was of consequence to them in respect to that shadowy dispensation which was waxing old and ready to vanish away, it could not serve them as an induction into that by which all things were to be made new ; by which the shadows of the law were to flee away, and Jew and Gentile, as of twain, made one new man.

Fruits meet for repentance are therefore required ; for as they stood in their law character, they were a generation of vipers, as is every child of Adam in the earthly character. And as those Pharisees were ever desirous of performing something whereby God might accept them and delight in them, it was proper for them to be informed, that good works or fruits alone would receive approbation, of which they in the character of vipers, were destitute.

“ And now also the axe is laid unto the *root* of the trees.” Note, the axe is an instrument by which the tree is severed from its roots, which, in the Parable, signifies the executive power of the law ; the trees every individual of mankind ; the *root* (not roots) that one Adamic nature from which we all sprang. “Therefore every tree which bringeth not forth good fruit is hewn

down, and cast into the fire." Has any one, in or by the carnal mind, brought forth good fruit? Is there any spiritual life in Adam the first nature? It was said to him "In the day thou eatest thereof, thou shalt surely die" If we sprang from a spiritually dead root, can we possess any spiritual life derived from that root? If we have no spiritual life, can we bring forth the fruits of righteousness? If not, the *axe* must do its office; the trees must be hewn down, that is, severed from the old root, cut off from the Adamic nature; for in that nature we can never partake of the tree of life, for behold God placed cherubims and a flaming sword in the *east*, the place of *light*, that we, in that nature, cannot approach the *tree of life*. It is, therefore, shewed unto us, in the priesthood of the law, that neither the High Priests themselves, nor the people in their representatives, could enter the holy place until they were slain in the outer court, which was done by proxy, in those sacrifices which were offered for the priests and the people. The trees when hewn down, must be cast into the fire; that being consumed, in respect to the carnal or old man, there might no part of that life appear which was derived from Adam the first.

Further, see the nature of this fire, as described by Malachi 3. 2, 3. where Christ is represented by a refiner's fire, and by a fuller's soap; whereby the sons of Levi were to be purified, that their offering might be in righteousness. And that we are right in respect to this fire, is made sufficiently evident by the words of John in that he saith, speaking of Christ, "He shall baptize you with the Holy Ghost and with fire, speaking to the Pharisees, whom he called a generation of *vipers*; and herein he noted the difference between his own baptism and that which Christ would administer. John does not say that Christ would baptize them with the *Holy Ghost* and *fire* if they would *willingly consent* to his ministry; but *asserted*, saying, "he shall baptize you with the

Holy Ghost and with fire." We then observe, that the fire, into which the trees are cast when hewn down, is the same with which he baptizes; and that is what always accompanies the Holy Ghost. He, who has happily experienced the work of grace in taking him from the wild olive tree and grafting him into Christ, knows well that the Lord contended with him by fire.

## VERSE 12.

*"Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire."*

The main central idea contained in this verse, and that which we understand thereby, is easy and familiar to our senses, and signifies a change from a state of nature. While wheat is growing in the field, it is encompassed with chaff; this is its natural state, which shews the natural state of man, in which he is encompassed with the imperfections of Adam the first, who was made subject to vanity. When the wheat is brought into the floor, it is for the purpose of taking its *substance* from its state of nature, that it may be the better prepared for acceptable use; by which we are taught that circumstance into which God will bring the creature. For, as I have before represented the creature by the tree cut off from its root, so now we see him represented by wheat reaped down, or cut off from the stock on which it grew in the field, and lying on the floor. Here pause, and open your bible to Micah iv. 11, 12, 13. and learn the intention of the Lord in bringing the enemies of Zion into his floor as sheaves. The Daughter of Zion is commanded to arise and thrash; for which purpose, God promises to make her horn iron and her hoofs brass, that thereby many people might be *beaten to pieces*, but their gain was to be *consecrated* unto the Lord, and their



*substance* unto the *Lorn* of the whole earth : So as wheat is the substance of the growth, it is to be gathered into the garner of Christ, which is the church, or covenant represented by Sarah, or Jerusalem which is above, which is the mother of us all. "But he shall burn up the chaff with unquenchable fire." We cannot conceive of more than one unquenchable fire, and that one is God, as it is written, our God is a consuming fire ; it cannot be supposed that this fire is quenchable, neither can we with propriety suppose another unquenchable fire, as that would be supposing another nature equal to God himself.

This fire is often alluded to in scripture, but Isaiah xxxiii. 14. is sufficient with the other hints already given : there the question is asked, "Who among us shall dwell with devouring fire ? Who among us shall dwell with everlasting burnings ?" And in the 15th verse the question is answered ; "He that walketh righteously." &c. By which we learn, that unholiness cannot abide this fire, nor the wicked in the character of sinfulness. but *purity* and *holiness* ; and men, in that character may dwell even on high, and their place of defence be the munition of rocks, to whom bread shall be given, and waters be sure.

#### CHAP. v. Verse 13.

*"Ye are the salt of the earth : but if the salt have lost its flavor, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."*

As will be shown in notes on another parable in this chapter, Christ represented the operation of the Holy Spirit by fire under the similitude of salt. So in this Parable he speaks of his disciples as answering the same purpose to the earth, by which we understand mankind at large, as the fire or divine salt did to them.

2d. He shows how unprofitable they would be in their holy calling, should they depart from the spirit of that fire by which he would baptize them, by the worthlessness of salt when it had lost its savor.

3d. That instead of their having power over their adversaries, and wisdom to silence gainlayers; they would themselves be overcome by them, is meant by salt being cast out, and trodden under foot of men.

### VERSES 14, 15.

*"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."*

It must first be remembered that Christ himself is the *true light* which lighteth every man that cometh into the world, see St. John i. 9. ; but when Christ had communicated the light of himself to his disciples, they, abiding in that light and walking by it, would be to others as Christ had been to them; see St. John xvii. 8. "For I have given unto them the words which thou gavest me; and they have received them." Verse 18. "As thou hast sent me into the world, *even so* have I also sent them into the world." The apostles were appointed to *manifest* the gospel to all nations, and whatsoever maketh manifest is light; therefore, Christ declared his disciples to be the light of the world, "A city set on a hill cannot be hid." The order, regularity and harmony, which ought to be observed among the disciples of Christ, are signified by a city. And that they ought carefully to exhibit all the virtues and graces of the gospel as conspicuously as possible, is meant by a city being set on a hill so that it could not be hid. "Neither do men light a candle and put it under a bushel; but on a candlestick,

and it giveth light unto all that are in the house." The disciples being lit by that *true light* which will finally light every man that cometh into the world, is meant by candles being lit, and that Christ had lit them for the purpose of their giving light to others; and that they ought not to secrete that light from the world, is signified by a candle when lit being placed on a candlestick to give light to all.

Let all professors of christianity, and especially those who are called to the glorious work of the ministry, remember well the application of the Parable. "Let your light so shine before men, that they beholding your good works may glorify your father which is in heaven."

#### VERSES 29, 30.

*"And if thy right eye offend thee. (or cause thee to offend, which perhaps is more just) pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell. And if thy right hand offend thee. (or cause thee to offend) cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."*

It is evident that Christ spake these words by way of parable; for, literally speaking, the loss of an eye or a hand would make no difference with a man in a moral or a religious sense.

Some have understood, that by a right eye, or by a right hand, was meant those particular sins to which men were most prone or violently attached. Others suppose, that particular friends and connexions in life, who, being unfriendly to the religion of Christ, might lead us astray, or cause us to offend against the glorious cause of the Redeemer, were to be understood by right eye or hand; and as there is nothing in either explanation that can immediately tend to any gross corruption, I need not



be very particular on this part of the subject ; though perhaps the latter explanation would better comport with the like passage in St. Mark, where the person is represented as *maimed* in consequence of parting with a hand, as parting with our *friends* causes the feeling of *maimedness* more than the parting with our sins does. Perhaps we should do well to decide in favor of the latter explanation.

We pass to take notice of the *hell* noted in the text. The word *hell* is, undoubtedly, variously used in scripture, but always means misery and trouble when used in a moral sense, in which sense it is evidently used in the above passage. David in the 18th Psalm 5th verse says, the *sorrows of hell* compassed me about. Psalm lxxxvi. 13 "Thou hast *delivered* my soul from the *lowest hell*." If we consider David here speaking of himself, it brings to mind that awful iniquity of which he was guilty, and the crime for which he condemned himself before Nathan the prophet. And what quill can describe the anguish of a soul lying under the guilt of a crime of as crimson a dye as any recorded in scripture? No wonder David spake so highly of the goodness of the Lord in granting him a gracious remission of his sins, and a release from the bondage of iniquity and hell of guilt. But if we understand those words of David in a still further light, and apply them to Christ, we find him to be "a man of sorrow and acquainted with grief;" and it would be still more difficult to describe the sorrows of his heart, when his *soul* was made an *offering for sin*. The dreadful perplexities into which sin so often brings us would seem a sufficient inducement to raise an everlasting hatred in our minds against it ; but perhaps we are never brought to hate sin as we ought to, until we have some knowledge of its atonement by Christ. But he, who bore our sins in his own body on the tree, knew perfectly well the consequence of sin, and therefore was able to give proper warnings and admonitions against it ;

and as we lack wisdom in almost all things, it would be happy for us to attend to those divine monitions given by the great lover of souls. But it is with most of men as with the child, they dread not the *fire* until they feel its anguish giving power.

But before we dismiss this Parable, we will take notice of its corresponding passage in St. Mark ; more particularly of that fire of which it is said it shall never go out. This fire is the same, no doubt. of that described in notes on former Parables ; perhaps the same fire is alluded to in Deuteronomy xxxii. 22. "For a *fire* is kindled in mine *anger* and shall *burn* unto the *lowest hell*, &c. Here observe, this fire was to burn unto the lowest hell, which teaches us that sublime truth of the agency of the Divine Spirit in reproofing the world of sin, and cleansing it from all iniquity by the blood of the cross. And that we are right respecting this fire, the conclusion will fully evince. Observe Mark ix. 49. "For every one shall be salted with fire, and every sacrifice shall be salted with salt. Remember that we are exhorted to offer our bodies a living sacrifice to God which is our reasonable service ; but this cannot be done until we are salted with fire. Again, in verse 50. Christ says, "Salt is good ; but if the salt have lost its saltiness wherewith will you season it ?" that is, the sacrifice. But we are not to suppose that this divine fire can change in itself, but that it may be quenched in us ; and therefore we are exhorted not to quench the spirit. And Christ closes, by exhorting his disciples to have salt in themselves, (which salt is that fire which can never be quenched,) and to have peace one with another. Here, undoubtedly, we see the end of the holy fire on the altar of sacrifice used in the priesthood of the law.

## OBSERVATIONS ON AN ASSERTION.

Not long since, I heard a discourse delivered by a certain Gentleman, who observed, that he knew of no promise, from beginning to end of the bible, made to the wicked, but endless misery. I would wish to ask the Gentleman, to whom the promises of life and salvation were made, if they were not made to the wicked; his answer (to be consistent with himself) must be, to the righteous. It would seem then, that when Christ came into the world to fulfil the promises, which his Father had made to the righteous: that he mistook himself, and sought the salvation of the wicked, which perhaps he would not have done, had he counselled the ancient Pharisees; for I presume they could have told him at once, that Christ was only promised to the righteous, and that sinners had no part nor lot in this matter. How contrary to their views, and also to some in this day, were the words of Christ, when he said, that he came not to call the *righteous*, but *sinners* to repentance; and also, that he came to seek and to save that which was lost.

On this assertion I have only to observe, that it carries with it its own refutation; because the word *endless* is not applied to punishment, misery or death in the bible; but contrarywise, to life, Heb. 7. 16. Neither has it a substitute applied to punishment, that is unequivocal; whereas to life, it has: there is the word *immortal*, *incorruptable*, &c. Also, there is a difference between a promise and a threatening. The very idea of a promise, is that of a benefit to be conferred. But what great benefit, endless misery should be to any one; that should entitle the bestowment of it to even the shadow of a promise, is more than I can tell. A threatening is a denunciation of evil.

To say all in one word; all God's promises to the world may be summed up in the gift of his Son. And



who (besides this Gentleman) will contend, that Christ was not promised to those he was sent to save, or that those he was sent to save, were not wicked?

## THE HOLY BIBLE.

1. Behold the eternal plan of God,  
Written by his command;  
Lies open here before the world,  
Read ye and understand.
2. In characters more fair than Gold,  
And brighter than the Sun;  
Eternal truth most brilliant shines,  
And marks each scene to come.
3. How great the treasure—vast the gift,  
Bestow'd on mortal man:  
Language would fail to paint its worth,  
Or half its beauties scan.
4. The way to heavenly hills of light,  
Is here most clearly shown;  
And every duty of the man,  
Most solemnly made known.
5. Herein has God reveal'd himself;  
Through Christ his only Son;  
Who by the spirit of his Grace,  
Makes countless millions one.
6. A guide a judge and counsellor,  
Is this celestial book.  
By it into the coming world,  
With joyful eyes we look.